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AN  
ADDRESS,  
To the DIGNITARIES  
OF THE  
CHURCH OF ENGLAND;  
By the Rev. JAMES MURRY, 4  
OF NEWCASTLE,

AUTHOR OF SERMONS TO ASSES,

*And of Two Sermons for the General Fast 1781.*  
MY LORDS.

YOU always provide the inferior Clergy, your menial church servants, with a form of prayer, to be used on the day of national fasting, but you totally neglect to furnish them with sermons, suitable for such an occasion.—Your remissness in this particular, is perfectly consistent with the tenour of your conduct: you concur in the appointment of general fasts; but while you wallow in excess and riot, alas! you leave your Curates (poor souls,) to experience the practical part of fasting. In this you follow the example of your antient friends, the Pharisees, “You bind heavy burdens and grievous to be borne and lay them on mens shoulders, but you will not move them with one of your fingers.” How often my lords, have you squandered more money at one entertainment, than two or three curates have for the support of themselves, and their families for a whole year? The reflection would make any person blush, except a modern Bishop—Your consciences are stupified through voluptuousness; but the day is nigh at hand, when your titles will not avail, nor your lawn sleeves and mitres protect you, from the righteous judgment that will be passed on every one. When men will not receive a partial sentence, or be judged according to external appearance, but where all distinctions of character will be laid aside.

A FEW EXTRACTS,

*Taken from the Rev MR. MURRY's first sermon, for the general fasts, in 1781, text, Ecclesiastes, x. 16. Woe to thee Oh land! when thy King is a child, and thy Princes eat in the morning.*

This land in which we live; one would think would have no reason to be afraid of the first part of this heavy woe, in the text,—for the sovereign of the British Empire, has himself a numerous and beautiful family of children, which in one sense clears him of the imputation of being a child. With respect to the latter part of this woe, there may be some reason to hesitate,



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The word in the text, which signifies princes, is not confined in its signification to princes of the blood royal, but may also be applied to chief men, or the companions of princes—or it may be used to signify privy counsellors, or ministers of state. When persons of this character mind eating in the morning, more than the necessary business of the commonwealth, it is truly a woeful thing to any nation.

It appears sufficiently evident, that Solomon means in this place, by eating and drinking in the morning, those nocturnal revels, where people sit up till three or four in the morning, and go to rest when they should go to business, and are not fit for employment till the middle of the day.

The danger that arises to a nation, when princes eat in the morning is very great; for when their judgments are blinded and their imaginations inflamed, they are ready to pursue those objects of desire, which fancy suggests, instead of those which reason and judgment would dictate to sober persons, and so they either forget national concerns to pursue their own fancy, or manage all public concerns according to imagination and contrary to reason and sound judgment. It is not to be supposed that their lordships, who have gone to bed gorged with high seasoned food, and strong drink at four o'clock in the morning, can be well qualified to judge of an express from Berlin, Madrid, or the West-Indias. For though they may be wiser than other men (which is even problematical) yet they are not naturally stronger, and must have rest and sleep as well as others. And it is plain that their wisdom can be of little service to the nation when they are asleep. It is true, they have secretaries that are intended to wait upon business in their absence:—but wicked fame says, that they also eat in the morning and sleep as long as their masters.

There is another woeful thing happens, when princes and privy counsellors eat in the morning, and that is, it gives the world reason to infer, that the sovereign, though he may be a man in point of age, is but a child in conduct, when he employs such irregular and slothful servants, to manage the business of the empire; for it seldom happens that the first and latter part of this woe is separated.

If Great Britain is at this day an exception, it will be a happy circumstance.

When the king is a child, and princes eat in the morning, it is no uncommon thing to see those muddy legislators exaggerate modern statutes, and enforce them by the severest sanctions, which are diametrically opposite and contrary to ancient laws, and fundamental institutions. Rulers cannot be supposed well qualified to make laws for others, when they are under the immediate influence of intemperance, and their senses and understandings annihilated, and in a real delirium; princes and ministers of state, can but ill advise for the good of a nation, when they are led tottering from the bagnio, to their palaces, and tumble into their

their couches in a state of insensibility; supported by such tottering pillars, it is no wonder the state staggers, and the throne shakes.

When rulers are intoxicated with ideas of power, and have their passions inflamed with dissipation, they are ready to imagine, that the whole community is as foolish as themselves, and for that reason endeavour to persuade the people, that it is faction to oppose their measures, and treason to maintain their own rights. Because people will not minister to the gratification of the lust and appetites of those who want to enslave them, they are called factious and rebellious.

The prophet Isaiah will help us to understand what is properly rebellion: he says, "thy princes are rebellions, and the companions of thieves, every one loveth gifts and followeth after rewards. they judge not the fatherless, neither doth the cause of the widow come before them." From this it is plain, that princes may be rebellious, and that when they are the companions of thieves, they come under that predicament, joining interest and partnership with thieves and dishonest persons. These are such as take what is not their own, and apply it to their own purposes, this is a coarse compliment to princes, but as it is given by an inspired prophet, it cannot be taken amiss. It is also dishonest to promote, or procure laws that make it legal, to give them more than the people can afford; this comes under the notion of theft, and rebellion, according to the prophet's idea.

The princes of Judea, and Israel, went partnership with the sovereign in the plunder of the nation, they voted large supplies to the king, because they knew they should receive a share in the revenue, and might promote a law for encreasing the civil list, in hopes of serving in his majesty's household; but this was theft and rebellion against justice and the laws of the land.

Seeking after gifts, and following after rewards, are joined rebellion. This probably referred to a vote of credit, which the administration of Judea, procured to answer the expence of secret service, without any design of doing any thing with it for the good of the nation, this is joined with theft and rebellion.

And indeed, what can be a greater theft than to procure the credit of a nation, to raise money for the service thereof, and apply it to private purposes? Were such a thing done in Britain, the whole nation would have reason to cry out against it.

Thus it is plain, that rebellion is not a crime, peculiar to the people only, but is sometimes to be found in the springs of government. Some would make us believe that kings and princes cannot be guilty of rebellion, but the scripture informs us otherwise.

As we are certain from the best authority, that even princes may rebel. The question is—Ought they to be punished like other rebels, and who can lawfully punish them? whether there is any difference between trying kings and princes for rebellion, and punish them without trying them? I shall leave to the Tories and Casuists, to determine,

A NEW SONG,  
By T. COX, O. F.

[ Tune.—VICAR AND MOSES. ]

**I**N this our Isle  
Did LIBERTY smile,  
Liberty in its bright colours shene,  
But placemen they say  
Have had so much sway,  
That liberty from us is gone. *Fol de rol, &c, &c.*

Now liberty's gone  
Oppression will come,  
And many a bad thing will follow;  
We shall not have the pleasure,  
To keep our own treasure,  
While govern'd by heads that's so hollow. *Fol de &c.*

But let's all agree  
To shake off the tree,  
These locust's that swarm in our land;  
That freedom may smile,  
Again in our Isle,  
And corruption no longer will stand. *Fol de rol &c.*

If we cou'd do this,  
It wou'd not be amiss,  
But a glorious cause wou'd it be;  
For those locusts in place,  
Wou'd be brought to disgrace,  
And we should have sweet liberty. *Fol de rol, &c.*

When this should be done,  
Contentment wou'd come,  
'Tis a blessing we ever should prize;  
Then such men we will have,  
Who our money won't crave,  
Nor the rights of our freedom despise, *Fol de rol, &c*

If our ends we do get,  
As I hope we shall yet,  
Excuse him who wrote in this stile;  
For blest be the thought,  
Its worth many a groat,  
To be freed from a cruel Bastile. *Fol de rol, &c,*

Then let's follow the plan,  
Of that worthy good Man, \*  
Who our taxes would wish to decrease;  
Instead of on those,  
Who such good men oppose,  
And the nation will then live in peace. *Fol de rol, &c.*

\* PAINE.

†† Repeat the three last Lines twice.



